





THE
Schoole of
good Manners,

OR

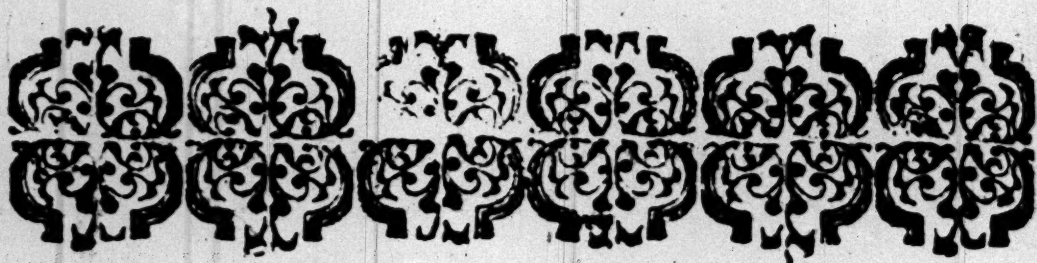
A new Schoole of Vertue,
Teaching children and youth
how to behaue themselves
in all companies:

Also the manner of seruing and
taking vp a table,
With diuers godly prayers for mor-
nings and euenings,
And certaine new Graces very neces-
sary to be vsed both of young
and old.

Newly corrected and augmented by W.F.

LONDON.

Printed for *John Wright*, and are to
be sold at his shop at the signe
of the Bible without
New gate. 1629,



The Contents.

1. *An Admonition of your duty towards God.*
2. *Of Gesture and behauour.*
3. *Of Decency in apparell.*
4. *Of behauour at Church.*
5. *Of manners at Schoole.*
6. *Of manners at Table.*
7. *Of behauour in the Chamber.*
8. *Of manners at play.*
9. *Prayer for Morning and Euening.*
10. *Graces before and after meat*



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To the vertuous and mannerly young
Gentleman, Mr. *Edward Harington*, Sonne
and Heire to the worshipfull Mr.

James Harington of *Ridlington*
in Rutland Esquire.



Or without iust cause (in my
iudgement) did that renown-
ned Law-giuer of the Lace-
demonians, amongst other
things, ordaine, that all Pa-
rents should not onely frequene

the publike banquets themselves, but should
alwayes bring with them their children thi-
ther, that there they might the better learne
to obserue what fashions, manners and vsage
were best besecming, and holden most praise-
worthy, where the reuerend account of the
presence of their betters, might bee as a bridle
to hold them within the bounds of modesty :
and the beholding of the glorious rewards of
such as deserued well, and the open contempt,
reproches and shame, with the sharpe punish-
ment of dissolute and euill-disposed Children,
might terrifie them from vice, and animate

The Epistle.

them to labour greedily to bee holden vertuous. If the like assemblies were now holden among Christians, where Children with mirth, might learne good manners ; and together with the refreshing of their bodies, might learne with quicke and wise sayings, to exercise their Wits as well as their Members, with active feats, I thinke it would proue to Youth a way very profitable : For, *Example*, I hold to bee the most forcible Schoole-master that can bee, touching Manner. Now hauing of late happened vpon a little booke in French, concerning Childrens Manners, I, hauing more leisure than I well liked, thought good to expell my languishing idlenesse, by translating, and (in places needfull) correcting this Treatise, which I haue intituled an *A.B.C.* or *A Schoole of good Manners*. Much more sufficiently (I confesse) this argument deserueth to bee handled : but all good and vertuous manners bee as most loving Sisters : Who so is daily conuersant with some of them, cannot long be vnacquainted with the residue. And that Childe that will lay fast hold on *Diligent obseruation*, and bee ruled thereby as by his *Pedagogus*, hee shall attaine in good time, to the knowledge and vse of all good manners.

This

The Epistle.

This Treatise (good Master *Edward*) I haue dedicated to you, not as though you needed any such instructions ; for I am assured that you know and daily practise more and better than are here prescribed : But for that I esteeme you already a patterne of vertuous good manners in the view of many others, I haue thought good to make you a *Patrone* of this little *Schoole*, where the rude and ignorant may (if they will) learne some forme of fashions, by reading and practising that here is proposed.

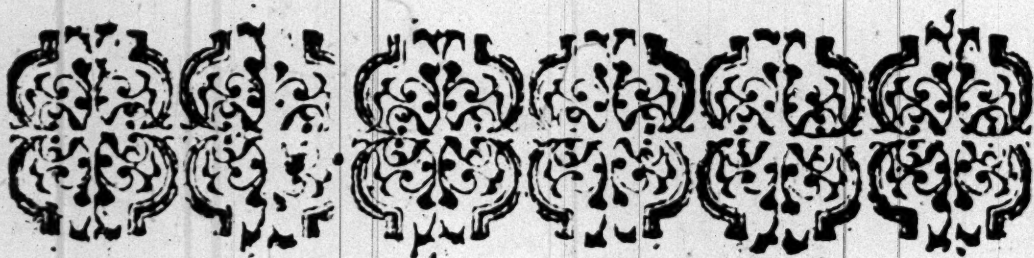
Now the Lord, the author and fountaine of all goodnesse, vouchsafe so to powre his graces vpon you, that you may profit and prosper in all your vertuous endeouours, and so apply your selfe in husbanding this Spring-time of your *Adolescency*, as when you are growne to a perfect man, you may gloriously reape the happy Haruest of your labours to your owne good, and the comfort of all your friends.

Your well-willer,

William Fiston.



T O manly life and happy state,
O Childe that wouldst attaine :
Marke well my precepts, practise them,
so maist thou credit gaine.
Small boots to be of gentle blood,
or learned for to be,
Vnlesse good manners decke thy minde,
and Vertue shine in thee :
Good manners make the man,
and Gentle gentleth more,
But feare of God, and vertuous life,
excelleth riches store.



A Schoole of good Manners for Children and Youth.

1. An Admonition of your duty towards God.



The feare of the Lord is the beginning of **W**isdomme, said Salomon the wise, most truly therefore hee iudged those to bee already in a great forwardnesse to knowledge, and right vnderstanding, that seeke diligently to learne how they may walke rightly in the feare of God ; for that feare doth not terrifie, but teach, it withholdeth not from weale, but forewarneth how to flee from euill: yea, it is a Nurse that nutureth, but therewith giueth most wholesome nourishment. Let children therefore first and principally, learne to walke in this feare ; and let them know that the first point of good Manners, is to shew most dutifulnesse vnto him, who is most of Maiesty, Honour, and Worthinesse ; and to whom for benefites receiued they are most bound. Consider then (O Child) that in regard of Honour and Maiesty, all Nobles, Princes, and greatest Emperours, are but inferiour vnderlings in comparison of God Almighty, holding their States but during

A Schoole of good Manners.

his pleasure: yea, in respect of his excellency, they are but as the shadow of a man is, in respect of the man himselfe: and all the pompe and glory that thou canst see in this world, is but as a thing of naught, in comparison of Gods perfect true honour, and eternall glory in Heauen: whereof thou shalt bee partaker in the life to come, if (walking in his feare) thou endeavourst to doe well.

If thou also consider, how infinitely thou art bound vnto God Almighty for benefits receiued, thou shalt haue iust cause to desire, that thy whole life might bee nothing else but a continuall praising and glorifying of Gods name. For what good thing hast thou, or euer hadst thou, which thou hast not freely receiued of his bounteous liberality? Nay, what good thing could bee wished, whereof he hath not most graciously made thee partaker? He hath not onely made thee a liuing creature, whereas thou hadst no being, but hath made thee a reasonable and thinking soule; euen a semblance or Image of his owne excellent Majesty, a partaker of reason and diuine knowledge in heauenly things, with the Angels. Hee hath also ordained thee (if thou walke in his feare) to bee an heire of his everlasting kingdome, and a fellow heire
with

A Schoole of good Manners.

with his owne Sonne Christ Iesus, where shall be ioy without ceasing, true glory neuer failing, plenty without wanting, and all happinesse without harme for euermore. God hath also sent his Sonne Iesus Christ to redeeme thee by his merits and sufferings, hee hath accepted him as a sacrifice for thy sinnes and for all those that shall be saved, whereas otherwise thou wast accursed, and like to have bene damned for euer. This did hee of mere mercy and loue : wherefore thou art most bound to feare and loue him.

God hath also giuen thee the comfortable vse and enioying of his holy Spirit (if by earnest and faithfull prayer thou craue the same :) That Spirit regenerateth thee and preloseth thee alwaies present comforts against all feares, safety against all dangers, strength against assaults, warranteth thee harmlesse against all thy waucering doubts, and is to thee a sure Bulwarke of defence, against all the sleights of Satan, the malice of Enemies, and whatsoever might hurt or trouble thee. Seeke diligently then for the aid of his holy Spirit, by dayly fearing and obeying God.

If thou wou'dst weigh thy duty towards God by consideration of the outward benefits,

fits,

A Schoole of good Manners.

As that thou receivest of him in this life, I say it againe ; What hast thou, or ever hadst thou, but thou receivest the same of Gods free benefit : He conioyned thy Parents together in wedlocke, and afterward gave them both will and power to beget and conceive thee : that done, hee powred into thee a living and reasonable soule : hee formed thee into a right shape, and nourished thee miraculously, even in thy Mothers wombe : hee came unto thy Parents after thy birth, a tender, loving care over thee, to cherish thee in thy helpless infancy: he hath given, and still giveth unto things growing from the earth, vertue and power to nourish and sustaine thee : He maketh thy Hands, and divers parts of thee, delighted with feeling ; thy Mouth with tasting ; thy Nose with smelling ; thine Eyes with seeing ; and thine Eares with hearing : Thy Heart also he maketh full of ioy and gladnesse, and (that which passeth all the rest done) he giveth unto thy soule (if thou walke in his feare) a taste in this life, of the endless and unspeakable ioyes of Heauen. Consider with the aforesaid benefits, how hee hath relieved thee from time to time, and made thee grow stronger and stronger, and wiser and wiser ; and still assureth thee (through hope,

A Schoole of good Manners.

hope) that he will daily more and more multiply his graces in thee, if thou endenour to see his will.

If then thou meditate well on Gods wonderfull wisdom and power, shewed in his benefits bestowed upon thee, thou shalt finde thy selfe (as it were) a little beautifull world of Gods glorious workmanship. To God therefore to whom thou art most bound; nay, to whom thou owest thy selfe, and all that thou hast, yeld all duty, studying to live according to his lawes, so as thou maist please him: that is best Manners.

But forasmuch as thou must learne in every particular action how to live godly, partly by hearkning to good instructions of Parents and Teachers, partly by hearing, reading and meditating on Gods word; and cheifly by the inspiration and direction of Gods holy Spirit, which must daily bee craved for, by earnest prayer: All which cannot bee sufficiently handled in this short Treatise, I will now hasten to my purposed instruction touching thy Manners and behaviour among men.

Understand therefore (O Childe) that by reason of originall sin, corrupting thy nature, thou art but as an untilled peece of ground,
apt

A Schoole of good Manners.

apt to bring forth nothing that is good. Daily experience sheweth thee, how the earth yeeldeth it selfe a most bountifull and kinde Mother, in bringing forth Brambles and vnprofitable weeds, nourishing the same most liberally: But Corne and Herbes best for mens vse and necessity, it hardly releueth and nourisheth, after much painfull ploughing or digging, diligent and carefull sowing, setting or planting, and continuall breeding, shewing it selfe vnto them an vnkinde and cruell Stepmother: Euen so thy corrupt Nature most plentifully bringeth forth and willingly nourisheth and cockereth in thee all vices and euill manners, but vertuous and right commendable manners, it hardly admitteth to be planted in thee, and practised of thee, after much carefull tilling and digging by by the rootes of the weeds of Wickednesse and ill Behaviour; and the diligent sowing, setting, and planting of ciuill and good Behaviour: encouraged by the tender Parents and vigilant Teachers.

Let then thy industrious diligence concur with the sage instructions of thy Teachers: and knowing thy selfe to be ignorant of many things which they know, bee ready to heare, and diligent to practise, what good

A Schoole of good Manners.

good they shall propose : so shall their documents doe thee good, and thou shalt bee delighted in that which is good and seemely, forsaking filthy, rude and corrupt manners and fashions.

The chiefest cause that hindereth many Children from the practice of good Manners, is, for that they esteeme themselves to know sufficiently how to behave themselves, when as indeed they know not at all, or at least regard not to obserue that which for their tender yeeres is comely, or to flye that which in them is most vnseemely in any point. But rejecting such head-strong carelesnesse, suspend thou thine owne iudgement, and submit thy selfe dutifully to the good direction of thy discreet advised Couernours, and skilfull learned Teachers: and still be sure to eschew (with all diligence) whatsoeuer thou shalt be admonished to be ill be seeming thee, or hearest or seest to be noted vnseemly in others.

And see thou marke heedfully, and imitate rightly, all good manners taught thee, or whatsoeuer behaviour praise worthy that thou shalt see in another. Beware therefore of vngodly and ill Mannered Children, how thou accompany thy selfe with them : but with the vertuous and well nurtured, let thy fellow

A Schoole of good Manners.

fellowship : for of a vertuous and industrious young age, cometh an honourable, or at least a commendable old age. But now to our purpose.

2. Of gesture and behaviour.



The Tongue is called the Interpreter of the Minde ; and the behaviour may be rightly termed the true Image of a Man : for by the Manners are lively represented the habit of the Minde, and disposition of Man. And according to the behaviour, so is the party indged of, and by the same he getteth either credit, or discredit: Learne thou then in childhood so to behaue thy selfe, as with the best thou maist win praise. Which manners although they cannot bee so largely taught by Precepts in each particular, as by industrious practice of him that will be diligent to observe, they may be learned perfectly : yet for the instruction of those that have willing minds to learne, and small meanes to attaine, I haue thought good to set downe these few Rules to be followed.

A Schoole of good Manners.

In meeting with any person that is thy better, (as thou art to esteeme all thine Elders thy betters) see thou giue him the way, and putting off thy Hat, vse a reuerent shew in countenance or manner of greeting to him. And if he bee some man of Authority, a Minister of Gods word, any of thy Parents, thine Uncle or Aunt, or thy Schoole-master, looke that thou bow also thy right knee somewhat in thy saluting of them.

Let it be farre from thee to reason thus : What should I shew duty or reuerence to one that I know not, or to him that neuer did, nor is like to doe mee any good ? For God (by Salomon) commandeth thee to rise up and make obeysance before thine Elders. Age is honourable, and commanded of God to be honoured : nay, it is a signe of Gods great lasting fauour, and of everlasting life in Heauen. To despise it, is then to despise Gods fauourable mercy and louing kindnes towards thy selfe and others.

God by S. Paul commandeth also, that double honour be giuen to the Ministers of his word. And as for those in Authority, as Princes, and all Magistrates, &c. S. Paul saith plainly, that to despise them, is to despise

A Schoole of good Manners.

spise Gods ordinance: hee speaking of Heathen and unchristian Princes and Magistrates. How much duty then owe wee to those Princes and Magistrates that endeavour to shew themselves the faithfull Lieutenants of God on earth, commanding and ruling according to Gods owne will, and seeking our good both of soule and body?

The nearest duty that thou in thy Childhood owest privately next unto God, is to thy Parents, which are the instrumentall causes of thy being: without them thou hadst neuer bene begotten nor borne: without their tender love and carefull providing for thee, thou hadst neuer bene releeued nor fostered in thy infancy: when thou wast of thy selfe quite helpelesse, they still provided thee all necessaries, and laboured to maintaine thee and bring thee vpon learning and knowledge of good Arts, that thou mightst bee able hereafter to live in credit as a Man amongst Men. Which benefits receiued of thy Parents, thou canst neuer bee able in any sort to recompence them.

Be thou diligent to please and ready to be ruled by them of whom thou hast thy being, and all thou hast, and whom God hath made so able and willing to bring forth, to helpe and

A Schoole of good Manners.

doe thee good : and whose kindnesse so farre exceedeth all that thou canst deserue.

Next to thy Parents, thou art neerely bound in duty to thy Schoole-masters and Teachers, who are as spirituall Parents, to beget and bring forth in thee vertues, and all godlinesse: and who endeavour to nourish thee, and so make thee grow by stronger and stronger in knowledge, learning and wisdom, vntill thou become a perfect man.

A certaine duty and reuerence, Saint Paul also willeth to be vsed to equals: thou then being a Childe, must bee carefull to vse good behaviour in manners and courtesie euen towards thy Equals and Companions. And know, that hee that sheweth himselfe most courteous and well mannered among his Equals, is so farre from sustaining any discredit thereby, that he getteth thereby the good will and commendations of all his familiars.

In speaking to thy Superiours vse not many words, and let those words thou speakest be uttered with reuerence, both of speech and countenance. When thou speakest to thine Equals, let thy countenance be amiable and thy speech familiar and friendly.

Shamefastnesse is a Vertue becoming a Childe, so as it bee moderate ; for as to bee

A Schoole of good Manners.

brazen faced and shamelesse is a Vice ; so to be ouer bashfull and ashamed to shew his face is a fault also.

If any Honourable man or one of great account offer to take thee by the hand, before thou deliuer him thy hand, kisse lightly the fore finger of thy right hand, then deliuering him thy hand, bow modestly first thy right knee, after thy left, and humbly bowe thy body with all : and alwaies when he speaketh to thee, or thou art about to answer him, bow thy right knee once modestly. If hee continue talking with thee, looke thou still modestly on him, not moving thine eyes much: but beware thou stare not too much in his face; for that were a shamelesse and most unmannerly part: neither let thy lookes be too much hanging downe, for that were pæuish, and a signe of one hauing a guilty conscience.

To looke askew with thine eyes cast aside, were a signe of one imagining some mischief.

To tolle thy sight, or turne thy face this way and that way, were a signe of a foolish and inconstant minde.

It is also a foule and vnseemely thing for thee to make faces in wrying thy visage into diuers formes : or, to rubbe one while thy Nose, another while thy forehead : or one while

A Schoole of good manners.

while to lift vp thine Eye-browes, another while to pull them downe too much, or to patter with thy lippes, or one while to thrust out thy mouth too much, another while to pull it in ouermuch: or to shake thy head, or to spit oft, or to scratch thy Lead, or to picke thine eares, or to blow thy nose, or to smooth thy face with thine hand, as if thou wouldest wipe away shamefastnesse from thee: to be picking or rubbing thy necke, as if thou wert loose: or to cling in thy shoulders, as some Italians vse: All these are euill.

In standing thus before thy betters, hold thy hat in thy left hand with both thy hands manerly before thee: for thy Hat or Cooke vnder thine arme-pit in standing so were clownish.

As thou art thus standing in talke, thou maist not winke with thine eyes, nodde at any body, or turne away thy head.

It were an ill-faoured thing, thus standing to play with thine armes, to vse apish toyes with thy fingers: or be too short, not to seme for to speak with thy Tongue, but with thy whole body.

Let thy voyce bee gentle, soft, and therewith deliberate; not too quicke, nor too slow; nor too high, for that were clownish; nor too low, but that it may easily be vnderstood.

A Schoole of good Manners.

Let not thy speech bee too hasty (as I said) but let it goe with thy vnderstanding, and be vttered so leasurely, as it may well bee vnderstood : for many are so rash in speaking that they make themselves soone windlesse, and forget halfe of that which they shoulde haue spoken: besides that, it bringeth them to an ill habit, of stutting and stammering, which might haue beene auoyded, if heedfull deliberation had beene vsed in their Childhood.

Now to come to speake, how thou art to vse speech in the presence of thy betters: Pythagoras inioyned his Schollers to keepe silence for seuen yeares after they came to him, meaning that he would first haue them learne how and what to speake, before they speake. But Isocrates setteth downe two times fit to speake in: namely, when need requireth, and when one speaketh a knowne truth.

But thou art onely to vse and obserue two times: the one, when thou art asked a question; the other, when thou knowest some thing that thou art sure might auaille the party with whom thou art, to know the same.

As for relating any matter not asked thee, beware thou doe it not to thy betters, vnlesse thou know some vrgent and necessary cause, wherefore thou knowest it behoueth him to vnder-

A Schoole of good Manners.

understand the same : Then in modest and sub-
misse manner, declare the same truely and dis-
creetly vnto him.

In speaking to any Honourable or Wor-
shipfull person, it is good manners to repeat
now and then the Title of his Honour or
Worship.

There is no name should bee of greater ac-
count, nor more deare, than that of Father and
mother : nor none more louing and friendly,
than the name of Brother and Sister.

If thou be ignorant of the Titles or Digni-
ties of each estate, know that Lords are Hono-
rable, Knights and chiefe Gentlemen wor-
shipfull : and vse to any man which seemeth to be of
any good account, this Title, Sir, &c.

It is a most shamefull thing for a Child,
to be heard sweare, either in iest or in earnest.
Alike shame it is for them to vtter any word
of ribauldry or filthy speech : nay, they must
not abide to heare any such filthinesse. But
in many places now adaies (all feare of God
and care of modesty is set aside) Children, euen
from their infancy, are delighted in these abho-
minable evils, which they ought most of all
things to abhorre.

The people of God (the Iewes) had so high
and reuerent an opinion of the glorious
Majesty

A Schoole of good Manners.

Majesty of **G O D**, that they feared to utter, and trembled, when they heard pronounced that mighty name of God Iehouah, which signifieth the Lord of Hosts, but in stead thereof, they vsed to say, Adoni, that is, The Lord. How farre from true godlines are those then that daily vse to sweare, yea. and often to forswear by that blessed name of **G O D**:

Our Saviour Christ commandeth those that will be his true Schollers, and right Christians, not to sweare at all, but that their yea should be yea, and their nay, nay: meaning, that among true Christians, their dealing and words should be so iust, as there should need no swearing to the further confirmations of bargaines and promises.

God hath promised that his curse shall neuer depart from the house of the Swearer. Fly swearing then, if thou desire to be blessed, and not accursed: especially, since swearing is the most wilfull of all finnes: Other finnes follow the frailty of Nature, but that sinne commeth onely, either of a contempt of God, or of a very lewd and wicked custome.

If thou be driuen to name any vncleane or dishonest thing in speech, vse first this preamble, Saving your Honour, Saving your Worshipp: or to meane persons, Saving your Reuerence.

Be ware

A Schoole of good Manners.

Beware that thou once name not, much lesse that thou shew any secret part of thy body, which Nature willeth to be kept hidden and secret.

Beware how thou gaine-say any thing spoken by thy Elders, and if thou hearest them affirme any thing that thou knowest to be contrary to their saying, if thou be driven to reply to their speeches, deny not flatly their speeches, but courteously first say, With your fauour, Sir, I knew the matter to stand thus, or thus: or, I haue heard, Sir, that it is thus, or so. Say, it is very euill and vnseemely for thee to giue the Lye vnto thine equals or fellowes.

A well mannered Childe will neuer quarrell nor babbble with any: but will rather either put by wrong, or commit the matter to arbitrement.

Thou must not boast nor extoll thy selfe above others: thou must not finde fault with the doings of another: Be not hasty to reprove others: Carre not abroad whatsoever thou hearest: Backbite no body: Disdaine not another for whatsoever infirmity or vncomlineesse Nature affordeth him, knowing that God could also haue made thee more ugly than a Toade, but thanke God for shap-
ping

ping thee aright in all parts, and comely to see to, whereas he ha^th made diuers ill fauoured, lame, blinde, &c.

To interrupt any body while he is speaking, and breake off his tale, is an unmannerly part.

Be not angry, nor quarrelling with any body : be gentle and friendly behaviour to every body. But make choice of such for thy nearest familiars, to be conversant withall, as thou findest to be most vertuous and well mannered.

Say nothing to any body, that thou wouldest not haue knowne abroad to all, for it becometh not children to be talkers or medlers in any thing, but these things that concerne their learning or profiting in goodnes.

It is a folly for thee to looke to haue kept that secret by telling it another, which thou couldest keepe secret thy selfe.

The surest way for thee to scape blame and reprobation; is that thou neuer doe nor say any thing whereof thou maist be iustly ashamed, or haue cause to repent.

Be no medler in other mens matters : and if thou hast seene or knowne any thing of their doings, make as though thou knewest nothing.

A Schoole of good Manners.

To looke aside ouer another mans shoulder, while he is reading his Letters, is an unmanly part.

If a man open his Coffer or Deske while thou art by, see aside, for it is no good manners for thee to looke therein, much more vnseemely it is for thee to handle any thing that is therein.

If any man neere thee enter into any secret talke, get thee aside and intermeddle not thy selfe with their speech, vnlesse thou be called.

The manners (as I said before) are lively representations of the dispositions of the minde, and those doe shine principally in the good order of the visage, let therefore thine Eyes be modestly, yet pleasantly disposed : shamefast and stedfast, and also peaceable : not too much lifted vp, nor disdainfully cast aside, for that were a signe of pride and cruelty : not wauering and afraid to looke vp, for that betokeneth folly, and want of wit : not beamishly hanging downe, for that betokeneth sullenness : nor with an eager sullen shew, for that betokeneth one practising some treason : not too open staring, for that sheweth a Blotke-head and shamelesse Fole : not twinkling, for that betokeneth cowardise and inconstancy : not looking wildly, for that is like mad folke,
and

A Schoole of good Manners.

and men amazed : not sharply, as if thou wert angry : not beckoning, and as it were, speaking to the party with thy looke, for that were want of shamefastnesse : but let thy looke be so ordered, as thereby may thy mind appeare to bee quiet, settled, amiable, courteous, with all reuerence. And surely not without cause did the ancient Philosophers call the Eyes the seat of the Soule.

Paintings made in old time, doe shew that in times past it was counted especiall good manners, for to looke with the Eyes halfe shut, as among some Spaniards it seemeth yet to be esteemed comely, to looke with the Eyes somewhat winking. Also we finde it by the said Paintings, to haue bene esteemed a valourous and manly part, to goe somewhat backe, and to close the lippes: But that which is comely by nature, will bee accounted faire and seemely among all people: yet in these matters we must sometimes doe as the Fish doth, which changeth the colour according to the thing it meeteth.

There are certaine countenances of eyes, which Nature hath given to one after one sort, to another after another fashion : the ordering of which cannot in euery point be sufficiently handled in precepts : but this I say,

A Schoole of good Manners.

say, that Cuill and Uncomely Behaviours, doe spoile, not onely the fashion of the countenance, but also of the body : whereas contrariwise, well ordered and comely behaviours, make that which is comely by nature, to be most well beseming and commendable: and whereas is any uncomelineesse or imperfection of Nature, it taketh away, or at least, maketh to seeme lesse the blemish thereof.

It is vnseemely to looke vpon any Man, holding one of thy eyes shut, as if thou were shutting in a Gunne.

Let thine eye-browes stand also stretched right forth, not crimped together by beeing turned backe againe, which betokeneth fiercenesse: not staring vp on high, which is a signe of pride: not hanging downe over thy eyes, which is a signe of one meditating mischief.

Let thy forehead be merry and plaine, shewing chearfulnesse, and a resolute quiet minde, not wrinkled and turned vp againe like an Old man: not going vp and downe, like an Hedge-hog: not casting thy forehead a crosse like a Bull.

Let not thy nose bee snotty, for that is a most filthy and loathsome thing to behold: neither maist thou wipe the same vpon thy Hat, Cap, Clothes, hand, or sleeue: for that is

A Schoole of good Manners.

is too stoneyly, neither maist thou blow thy Nose with thy hand, and straightway wipe thy hand upon thy Cleathes : but blow thy Nose on thy Napkin, turning thy head aside from the company : if thou want a Napkin, goe into a corner, and blowing thy nose with thy fore-finger and thumb, tread out quickly that which fell from thee.

To snuffle, and make a rattling in the Nose, is filthy : to speake also in the Nose is vnseemly and ridiculous.

To blow thy Nose very loud is vnmanerly. If thou be dzyen to næze in company, it is manners for thee to turne a little aside, and afterward to put off thy Hat, and to thanke them that bade God bleise thee : But let the violence of thy næzing be first past ; for næzing and yawning doe take away the sense of thine eares vtterly. It is holden also for good Manners, after thy næzing to put off thy Hat and to say, with your leaue.

When thou art dzyen to yawne, goe aside, or else if thou canst not, put thy hand before thy Mouth.

It is good Manners to salute another when he næzeth, saying, Christ helpe you.

When as thine Elders or betters shall salute any man that næzeth, it is Manners for

A Schoole of good Manners.

for thee to put off thy Hat.

To straine thy selfe for to make much noyse in néezing, or to néeze oftner than necessity forceth, is vnmannerly. Neither take it healthy, for to restraine thy selfe from néezing, when thou art moued violently thereto: and health is commonly to be preferred before too nice mannerlineesse.

Let thy cheekes be dyed with naturall shamefastnesse, and not with painting. To blush when thou art reproued, or charged with euill (though vnderferued of thee) it is a signe of Grace and good Manners. Beware thou shew not too bold a face: and take like heed that thou be not too bashfull.

Take heed thou poue not out thy mouth, for that is ill-fauoured and beastly. Neither make a poking with thy mouth in company, as men doe passing by some stinking place.

To laugh at euery thing, betokeneth a Foole, neither maist thou laugh aloud at any thing; nor stirre and shake thy body in laughing; in a case of great laughter, thou must smile, and shew a modest ioyfulnesse: but beware thou laugh not at any ribaudry or filthy knanery, nor once smile thereat. Too earnest and violent laughter is scanty for no age, but most vnseemely for children.

Some

A Schoole of good Manners.

Some laugh so vnreasonably, that therewith they set out their Teeth like grinning Dogges, make wy mouthes, and disfigure their faces. But flye thou such dissolute and vnmannery fashions.

These are words of Fooles to say, I was like to be pisse my selfe with laughing: I had almost burst with laughing; I was like to haue dyed with laughing; or, I had almost sounded with laughing: If so'great a cause of laughter be offered, that thou cannot choose but laugh out, thou must hide thy face with a Napkin, or with thy hand. To laugh alone, or without cause, is accounted foolishnesse: yet if at some conceit thou smile to thy selfe, it is moze tolerable, if thou canst readily yeld a sufficient cause therfore.

To mocke any body by blabbing out the tongue, is the part of waghalters and lewd boyes, not of well mannered Children.

When thou spittest, turne thy head aside, and beware that thou spittest not vpon any body, nor before any bodies sight.

If thou hast spit any thing vpon the ground that is foule to be seene, tread it out quickly, lest it offend any bodies sight.

If thou be where thou canst not turne from the Company, receiue thy spittle with thy Hand.

A Schoole of good Manners.

Hand-kerchiefe from thy mouth very closely.

It is a beastly thing to vse spitting often, as some doe for a lewd custome, not for need. Some likewise vse still coughing and humming almost at euery word they speake, as if they were still forging a lye that would not frame. All such soule fashions must thou warily eschew.

Some others get a filthy custome in their childhood, to rople: and make as though they would bzeake winde bpward still in their talk, and vse the same untill their age, whereof Clitipho in Terence was reproued by a Seruant. But if thou be forced to cough, cough aside: and beware thou cough in no bodies face, neither rople nor bzeake winde in any company, as neare as thou canst, especially eschew it in talke.

If thou be dzinen to vomit, get thee aside out of company, lest thou make the stomacks of others to loath thee, and they iudge thee a Glutton or Drunkard.

Keepe thy teeth cleane by rubbing them and thy gummies euery morning before thou rise, with a linnen Cloth, for that is most balsome. As for Powder to make them white, leaue that to nice Maids. To vse rubbing much with salt or Allum, doth fret the Gummies.

And

A Schoole of good Manners.

And as for washing them with Urine, leave that to the Spaniards.

If there be any thing hanging in thy teeth, get it not out with thy knife, nor with thy Nayles like Cats and Dogs, nor with a Napkin, but with the point of a Tooth picker, made either of some fine peece of wood, or of a Quill, or of little Bones taken out of a Capons legge.

It is esteemed comely and wholesome, to wash thy mouth with faire water once in the morning; but to use the same oft in a day is foolish and unseemely. Of blage of the tongue, we will speake in another place.

It is both a thing clownish and unwholesome to goe uncombed: I speake of combing for cleanliness: for euoyding Lice, and Scits, and not for crisping, curling, and laying out locks like wanton young women.

To use to scratch the head in presence of others, is both shewenly and cuill, and so is it to use scratching and rubbing thy body. Let not the haire of thy head hang in thine eyes, nor on thy shoulders.

Shake not much thy head, nor strouit it not too much out with brydling in thy chinne, for that is more comely for great Horses than for thee; yet must thou remember to carry thy head

A Schoole of good Manners.

head byright in a discret and modest sort.

Thou must beare thy shoulders euen, with anequall counterpoise, not thrusting vp the one, and dolune with the other like Anticks; for many children praising such Apish and vnseemely toyes, make their bodies grow crooked for euer, and become thereby deformed, and ill-fashioned in their whole Body beyond nature. Some also by crooking out their shoulders, and stooping with their backs, get such a custome in their childhood, as they grow crooked for euer, and cannot by any meanes goe straight againe when they would.

The bodies of Children are like tender plants, which may be made grow straight with heed and propping: But without regard had, those that by nature are disposed to be most straight will soone grow crooked, or some waies deformed.

When thou sittest, let thy knees be nere together, and thy seate not farre asunder: But whether thou sittest or standest, beware thou setteest not thy feete too wide at the toes, for the vse thereof will make thee splay footed. Neither vse to tread thy shoes awry.

To make a legue, holwing thy knee hand
C
seemly

A Schoole of good Manners.

Comely vnto thy betters, thou art bound of duty: but if it be not done orderly, it disgraceth thee. Some vse to bow both knees together, holding their body straight; but that is for women and girles; for a man or boy it is holden (in England) for the best manners, when they make obeysance to their superiours, to bow modestly first the right knee, and then the left. And this obeysance must thou obserue as oft as thou méetest, or talkest with, or receivest any thing at the hands of thine Elders and betters.

The French-men vse to bow onely the right knee, with a gentle mouing and bowing of the body.

But if thou be conuersant with strangers, or with thy betters, delighted in the manners of strangers, it will not be amisse, if thou sometime frame thy selfe to vse the manners vnto them best pleasing.

Let not thy going be either too slowly and drearily, like one that cared not whether he went or not; nor yet too hasty, as if thou wert rash and headlong in thy doings: the one is like effeminate persons, the other like mad folke. Neither goe tranersing the way vnconstantly, as doe the Switzer Soldiers, who take it a great glory to weare great
Plumes

A Schoole of good Manners.

plumes of Feathers in their Hats.

Neither goe as though thou dost halfe halt, nor yet nicely tripping with thy feet : the one is like counterfeit Rogues, the other like base Harlots.

To shake with thy Legges as thou sittest, or to make much stamping and toying with thy feet, is the property of a foole. And to fumble and shew a number of Apish toyes with thy hands and fingers, is a signe of one not having a sound and stable wit.

3. Of decencie in Apparell.

WEc haue spoken of the Body already, and the ordering of it : Now we will speake a few words of Apparell : for Apparell may be called the Body of the Body : and by it, and wearing thereof may partly be conieured and iudged, what is the nature and quality of the minde.

Yet thereof can be no certaine fashion prescribed, inasmuch as diuersities of Countries, Honours, Dignities and Riches, make some kinde of apparell well or ill beseming one Country or calling, and some other like to another. Againe, times change the fashions in many Countries, whereto somewhat

A Schoole of good Manners.

must be yielded, but I would not haue thee follow every fond and strange deuice.

We thou content with such Apparell as thine estate, and the bounty of thy friends affordeeth, knowing it is not the outward gorgeous Apparell, but the inward vertues of the Minde, that maketh one esteemed.

What Apparell soeuer thou hast, see thou doe not weare it torne, or foule and flouently, but keepe it cleane and handsome, brushed and robbed : See thy points be tyed, thy Girdle on, thy Hat cleane, thy Shirt-band rightly set about thy necke, thy Cloathes fit about thy body, thy Stockings cleane and close gartered, and thy Shoes made cleane also.

Partly-coloured and too gaydy Cloathes are fitter for fooles and Ipes, than for discrete and well nurtured folke.

Fine apparell is to be desired none otherwise, but for comelynesse, and according to the dignity and riches of thy friends.

Children must not be curious of gay cloathing, but carefull to please their Parents and Teachers, and study to learne vertuous arts.

There are some Children so flouently, that they wette and perfume the lower parts of
their

A Schoole of good Manners.

their Shirts and Cloathes with Urine. Some other that bespot, and all to daub their Faces and Sleeues filthily with dropping of drinke and Pottage, and so forth: Nay, which is most loathsome, with smircling of their nose, and drineling of their Mouth: but in any wise beware thou of this beastlinesse.

Others let their cloathes hang about them like a Sacke, like such as are all carelesse of credit and cleanlinesse.

If thy friends haue given thee any trim Cloathes, goe not thou (when thou wearest them) casting thine eyes still on thy gay cloathes, in a foolish tollity and pride, like the Peacocke, beholding his taile; neither shew thy cloathes to others, bragging thereof; for so much the more as thou art partaker of worldly commodities, so much the more good Manners it is for thee to shew modesty and humility.

Let poore folke, and such as haue escaped out of Captiuitie, or any great Misery, reioyce for their better estate and deliuerance, (so it be modestly, and with attributing the praise vnto God:) But for a rich body to glory insolently in his Riches or costly Apparell is esteemed a reproach vnto those that

A Schoole of good Manners.

want such plenty, and the ready way to get hated.

4. Of behaviour at Church.

When thou comest into the Church, remember that it is the House of God Almighty, consecrated to his service, who is the King of Kings, Lord of Lords, Father of thy Father and thee, Couernour of thy Couernours and of thee : he giueth all things vnto them, that giue any thing vnto thee : he giueth that nourishment vnto meat, drinke, and cleathing, which doth nourish thee : he maketh pleasant those things that delight thee : all thy releefe, comfort and defending from euill, cometh by his mercifull bounty, and inuincible power. And albeit his glory filleth euery place, his eyes see all things in all places, his cares heare all that is said or intended, and he vnderstandeth all thy thoughts, so as thou canst think, say, nor doe any thing neuer so secretly, but it is knowne vnto him: he therefore is to be prayed vnto, obeyed, reuerenced and pleased, in all places. Yet the Church is a place appointed especially for all people to meet, of all sorts and ages, and there (as it were) with one heart

A Schoole of good Manners.

heart and voice to call vpon Gods name, to praise him for benefitts receiued : for he only giueth all good things : To pray for wants to be releued : for he hath the store-house of all plenty, and giueth most bountifully, and is most liberall to all that faithfully aske or craue his ayd against all perils : For hee is an impregnable Bulwarke and sort of defence to all his : And to conclude, all spirituall, as well as corporall graces, are for all estates to be sought for by earnest prayer in generall, and Gods name is there to be heartily glorified by Psalmes, spirituall Hymns, and singing prayes. And this ought to be each Sabbath daies whole endeavour and worke onely.

When thou art in the Church, let thou bee not idle, much lesse giuen to play and tattle : but let thy whole meditation be on heauenly things, listing vp (with the Minister and people) deuoutly thy heart by prayer, to him that sitteth in the throne of endlesse maiesty in heauen for evermore.

When the Minister readeth the Word of God, or preacheth, be attentive to marke all that is read and preached ; meditating on the same afterward, that thou maiest still carry in mind the effect of that which was spoken,

A Schoole of good Manners.

and profit by it : So shalt thou amend thy memory, grow in knowledge, and learne to liue as becommeth a Christian, if thou wilt obserue what sinne is repressed in Gods word, and flye the same : and marke what vertue is commended, and endeauourst to practise the same.

5. Of Manners at Schoole.

When thou goest to Schoole, remember that the Schoole is the very Nurserie of all Vertues, the Clothe house of framing thy mind and body to a right fashion, the path to knowledge, and the very direct entrance into a happy and well ordered course of life.

Haue a reuerent opinion of thy Schoole-masters, esteeming them to be (as they are indeed) spirituall Parents that study and labour continually for thy good, to bring thee from foolishnes to wisdom, from ignorance and error to knowledge and vnderstanding of the truth, and to the Science of all good Arts. Be ruled therefore by them, and be obedient in all things, knowing that they can better iudge what is meet for thee, than thou canst choose for thy selfe.

A Schoole of good Manners.

Be industrious and diligent to learne, not onely all things that the Schoolemasters shall teach thee, but all whatsoever thou canst vnderstand to be helpfull and profitable for the furtherance of thy knowledge, or bettering of thy manners. And be ashamed that any of thy equals should either learne faster than thou, or be better mannered, and more vertuous than thou.

Be it farre from thee to goe vnto the schoole with as ill a will as wicked doers goe vnto the Stockes or to the Gallies: neither account it an intolerable toyle and labour, to apply thy selfe daily to learning: for learning is but a sport and play to such as haue willing miads; and therefore in Latine it is called, *Ludus literarius*: And indeed, howsoever the corruption of mans nature misliketh of, and striueth against Learning and knowledge, yet knowledge and learning (being rightly applied) is the food of the soule, the best delight of the minde, and bringeth with it (if it be well sought) the greatest and surest honour and happinesse.

Pray therefore earnestly to God euery morning, that hee would suppress in thee all rebellious, stubborne, and carelesse affections: that he would lighten thine vnderstanding, make

A Schoole of good Manners.

make thy minde willing, diligent, and tractable, ready to conceiue, and able to carry away whatsoeuer shall be taught thee. These things if thou crane vnfainedly, God is able to giue, and will readily bestow on thee.

Looke what thou hast once learned, commit to memory, and forget it neuer; observing herein the rule of the Gymnosophists, who vsed to call their Schollers euery euening for to repeat all whatsoeuer they had learned all the day; and those that could well repeat, had their suppers giuen them, the residue went away fasting. If thou so repeat with thy selfe euery euening thy daies exercises, and meditate thereon, thou shalt finde thy weekly, yea, and quarterly repetitions to be easie vnto thee, and make the better vse of that thou hast learned. And looke what thou hast to repeat in the morning, looke over the same goodfully once or twice in the euening before.

In matters of doubt, aske helpe earnestly by intreaty or rewards, at the hands of other Schollers, better learned than thou. And be thou most ready and willing to helpe any thy equals or inferiours in learning.

Flie all fighting and wzangling with thy fellows: But be courteous, gentle, and lowly among all, both rich and poore.

Make

A Schoole of good Manners.

Make no noise, nor vse any meanes whereby thou maist disturbe thy Schoole-fellowes : much lesse thy Schoolemaster.

Be a patterne of good manners, industry, courtesie, and obeying thy Master, vnto all the Schoole : so shall thy praise be great, and thy profit greater.

6. Of Manners at the table.

At the Table thou must shew a chearfull and modest countenance ; neither is it fit for thee to vse prating there, nor to speake much in the company of thy betters, vnlesse thou be asked questions, or some matter of importance necessary to be vttered, lyeth in thy minde, and not that, if before or after it might as well or better be by thee vttered.

Before thou sit downe, see that thy Face and Hands be cleane washed, and thy Nails pared, so as no foulencesse be seene left, for that would be holden for a slouely part.

When thou hast wiped them, cast off all pensiuernesse and griepe, before thou sit downe : for thou must not at the Table shew a heauy countenance, nor make others sadde and heauy.

If thou be to say Grace, set thy face in a
modest

A Schoole of good Manners.

modest order, and holding thy Hands by devotionally, then fastning thine eyes mannerly on the worthiest person at the Table, bow thy knee, and begin to say distinctly and plainly. If some other say Grace, stand thou with like modesty and devotion.

Place not thy selfe too high, but first give all thine Elders leave to sit downe : If for thy birth or some especiall friendship, the chiefe of the company offer to place thee above, refuse it shamefully once or twice : but if they will force thee, refuse it not obstinately.

When thou art set, hold both thy hands on the Table, not ioyned together, nor on the Table-napkin, but on each side of the Trencher : But lay not thy hands on thy lappe nor in thy bosome.

Leane not with thine Elbowes upon the Table : for that is onely lawfull for old feeble persons : Notwithstanding some Courtiers vse it, iudging all that they doe is to be tolerated.

Take heed that thou trouble none of them that sit next thee with thine Elbowes, nor those on the other side the Table with thy feet.

To sit reaching on thy Gasse is foolish wantonneffe,

A Schoole of good Manners.

tonnesse, and too vnseemely for Children :
or to sit hitching from one side of the Stoole
to another, is a most slouely part : But sit
thou as vpight and still with thy Body as thou
canst.

If thou haue a Table-napkin, lay it on
thy Lappe, or hang it on thine Arme, or as
some will haue it on the left Shoulder : and
wipe thy fingers therewith, when they are
soule, and not on thy cloathes, nor on the Ta-
ble-cloth.

It becommeth thee not to be couered on thy
head sitting at Table with thy Parents or men
of account, vlesse they command thee to put on
thy cap or Hat.

Some vse to haue their Children stand at
their meat at the Tables end, and not there
to abide all dinner or supper : but hauing
eaten somewhat, to take away their trenchers
and napkins, and so making a courtesie, loo-
king toward the worthiest of the company, to
goe their way, and then to waite at the
Table.

Others haue their children sit vntill the
meat be taken away, and when fruite is
brought in, then they rise and wait. Let
Children each way be diligent to please their
Parents, and euery way carefull to vse good
manners.

¶ *Ecclie*

A Schoole of good Manners.

Break not thy Bread at the Table, neither pare it about, nor seale it thrussing with thy hands; but cut it crust and crumme together a peece and away.

Folke in old time did at their meales vse to eat Bread with very great reverence, as a sacred thing: thereupon grew a custome to kisse the Bread when one had let a peece of it fall. And surely it is to be receiued with great reverence and thanksgiving to God, for God giueth it force to nourish and sustaine our life.

To begin the meale with drinke, is a fashion of Drunkards, which drinke for custome and not for thirst: and that custome is both vnwholesome and vnseemely.

It is also both vnhealthy and vnmannerly to drinke presently after eating of pottage or milke.

It is neither healthy nor seemely for a Childe to drinke aboue twice or thrice at a meale. And when thou drinkest, guzzle not greedily, but let it goe downe softly and quietly, not poyzing like a gutter.

Wine and strong drinks are both hurtfull for the health and memories of Childzen, and a discredit for them that vse it. Wine and strong drinks are fittest for old age, which

A Schoole of good Manners.

which is cold. Let Childzen drinke small drinke, or small Wine mingled with water; and that not too much of it, for their blood will soone be inflamed, and they in danger to surfet; besides the weakening of their braine, and spoyle of their wits.

See here what profits they reape that are delighted in wine and strong drinckes: their Teeth soone ware yellow and hoary, their Cheekes puffing hang flabbing, their Eyes staring and ill favoured, their Wits and Memory quite dulled, their Body subiect to the Palsey, Dropisie, Gout, and infinite other Diseases: their Bodies drowne and vnapt to all goodnesse, they ware old in young age, and are in danger of destroying both body and soule euerlastingly.

Swallow downe that which is in thy mouth before thou drinke, and before thou put also the cup to thy mouth, wipe the same well with thy Table-napkin; and after thou hast done, doe the like.

It is an vnmannery part to looke aside, or backward when thou drinkest.

Thanke him gently that drinketh to thee, and make semblance to pledge him, setting the cup to thy mouth, and making as though thou didst drinke, though thou drinke little or nothing.

But

A Schoole of good Manners.

But if any be so rude and void of good Manners, that he would force thee to pledge him more than is necessary, refuse it modestly, desiring him to pardon thee.

In drinking, let thy Drinke goe downe leasurely and easily, not gulping it in, or swallowing it greedily like a brut Beast.

When thou eatest Potage, thou maist not bite thy Bread, and so put it in, neither wring it a peeces with thy hands, for that is clownish: but cut it on thy Trencher in small morsels, and then put it into thy Potrenger. And beware thou sup not thy Potage, but eat it leasurely with a Spooone, without taking it into thy mouth greedily, forcibly taking thy breath with it, as some Clownes doe ble, sending at the receipt of every spoonefull Slurp. Beware also that thou spill no potage nor Sauce, either on the Table cloth or on thy Clothes.

Some there bee that can scarce abide till they be set at Table; but they will fall to their meat like greedy Colubres or Cormorants; but be not thou too hasty, though it be among thy equals; for so thou maist by noted of arrogancie and immodesty: and by putting a morsell too hot into thy mouth, thou mayst be driven quickly to boyd out the same againe.

A Schoole of good Manners.

again; than the which nothing can be more
flouently, and make thee more laughed to
scorne.

A childe must star a while before hee begin
to eat, though hee be hungry, that hee may learn
to moderate his affections: therefore Socrates
when hee was old, would not drinke as soone
as his Cuppe was filled, although he was
very thirsty. If a Childe sit at Table with
his betters, he must be the last that shall put his
hand in the dish, and scant doe that vnlesse he
be bidden: but must be content with that is gi-
uen him.

A Childe must not vse dipping his hand in
the sauce: but if he be vtilled to vse sauce with
his Heat, let him take the meat on his knives
point, and dip it therein. To turne the dish
and chuse where to cut, is a liquozish and vn-
mannerly part: but cut on that part next thee,
howeuer it fall, leauing the daintiest morsels al-
waies for thy betters.

Thou must neither lick nor picke the meat, nor
licke the Sugar from about the platters side:
Beware thou offer not to eat of any dish where
of thy betters haue not first eaten: much lesse
maiest thou presume to touch those dishes first,
which should be last.

Whensoever thy betters shall offer thee

D

any

A Schoole of good Manners.

any meat, reach out thy trencher and take it: but remember that presently thou bow thy body reverently to him that gave it thee.

If a dainty peece of meat be offered thee, make a reverent shew of refusall, as if thou hadst rather that the party should keepe it to himselfe: but if thou be earnestly willed to take it, receive it with like modesty, as is aforesaid: and of such a dainty peece, give alwaies part to him next thee, or two or three by thee, if the portion will extend so largely.

That which being offered, thou canst not receive conveniently, according to Manners with thy fingers, receive the same with thy Trencher or Plate.

If a peece of Pie, or of tart be offered thee, receive that on thy Plate or Trencher, and not with thy fingers.

If Custard, or such like Meate be offered thee, receive it on thy Plate or Trencher, and wiping the Spooone (wherewith it was delivered thee) with thy Table-Napkin, deliver it againe with humble bowing of thy body to him that gave it thee, if he be thy Superiour.

If thou seest one cutting Meate that thou likest, it is no Manners for thee to offer thy Trencher before he make any offer thereof to thee: for thou shouldest so bee judged a liquorish

A Schoole of good Manners.

but with greedy-gut.

re- When thou receivest any thing at the Table with thy Hand, lay hold of it with no more but thy thumbe and two fore fingers, the tender fingers being bowed in.

life: In eating, thou must put thy morsels of Bread and Meate being cut, leasurely and modestly into thy mouth with thy thumbe and forefinger of thy left Hand, the other three fingers being bowed in, one beneath the other.

re- If one offer thee meat that thou louest not, or goeth against thy stomacke, deny it not churlishly. as Cluipho answered his Mother, saying, I will none of it : but give him thanks shamefully : If he still offer it, say, Pardon me sir, I love it not, or it is not good to me.

he, Let Children also learne how to carve Meate, for there is one manner of carving the Legge of Flesh, another of the Shoulder, another of the Breast, &c. One of cutting up a Capon, another of a Pheasant, another of a Partridge, another of a Ducke, another of a Coney, &c. All which must bee learned by daily experience.

to Beware that in cutting thy meat at the Table, thou handle or touch no part of the

A Schoole of good Manners.

Meat more than thou cuttest for thy selfe:
For auoyding of which euill, the Italians
and Germanes vse little Forkes of Silver
or Steele with their Knives, in cutting
meat.

It is a most slouenly thing to offer to graue
any bread and meat at the Table, and as
euill it is to offer to another that which thou hast
already halfe eaten.

To bite meat or bread, and then to dip it
in the Sawce, is very Clownish: and as un-
mannerly to take any thing chewed out of thy
mouth, and lay it on thy trencher.

To take vp againe to eat the fragments
from thy trencher, is no good manners.

Throw not downe the Bones to file the
House, or make Dogges fight: nor lay them
on the Cloth, but put them on a Tloydre, or
on a corner of thy trencher.

Picke not the meat out of an Egge with thy
fingers, nor lick it with thy tongue.

Let no grease hang about thy lips, but keep
thy mouth cleane with thy Table-napkin.

To gnaw bones is Dogge-like: but to pick
the meat off with thy Knife, is good manners.

Thou maist take Salt with thy Knife out
of the Salt-seller, not with thy fingers: if it be
too farre off, desire some others helpe.

A Schoole of good Manners.

Selfe: allians Diligent sitting gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
To like the dish or trencher, whereon any
thing hath bene, is rather the property of
a Cat, than of a well nurtured Child. Cut thy
meat in pretty morsels, and to every morsell of
meat eat a morsell of bread: that is both whole-
some, and good manners.

gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
Some ravenously devour their meat rather
than eat it, as if they should never againe come
to meat: but these rather feale meat, than re-
ceive it thankfully.

gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
Some thrust so much into their mouthes at
once, that their cheekes swell like bagpipes:
other open their iawes so wide, that they smacke
like Hogs: some blow at the nose. All which are
beastly fashions.

gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
To drinke or speake when thy mouth is full,
is not onely fhouenly, but dangerous.

gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
Some eat and drinke all the while they sit
at the table glutton-like. Others scratch their
heads, picke their noses and eares, or play
some apish toys with their hands, or shake
their heads, or wincke, or looke awry with
their eyes, or play with their knife, or cough,
or spit: But all these are signes of clownish
fooles.

gram ad as u haft oio is bu of the nents e the them r, o/ h the keep picke nera e on it be To
Though children be not permitted to talke
at the table (in the presence of their betters)
yet they may marke the wise and pleasant

A Schoole of good Manners.

discourses of others : And if they be asked any question, they must haue a regard to answer discretly, yet cheerefully. And if they be willed to discourse of any thing, they must not be too bashfull, nor yet too saucy.

It is not good manners to sit at the Table looking heauy or sad, but to shew a lightsome and cheerefull countenance is requisite and commendable.

There be some so blockish, that sitting at the Table, they marke nothing what is done or said : Nay if a man speake to them, they are as it were halfe asleepe, and can scarce tell what they eate. These are rather like senselesse stones, than like men. But a heedfull Child may get much profit, as well by marking the wise sayings of others, as by observing the manners of those that best behaue themselves at the Table.

It is no good manners to gaze about the Table, marking what euery one eateth, neither must thou looke long vpon any that sit at the table, or that standeth by : and it is lesse good manners to looke asquaint still vpon any thing that is beside thee.

It is a dishonest part to report abroad whatsoeuer hath bene spoken at the Table in secrecie, or as one friend may utter to another

A Schoole of good Manners.

ther, things which hee would not haue published.

A Childe sitting at Table with onely his equals may talke : but let his talke be seasoned with modesty and wisdom. But if he sit with those that bee farre his superiours, he must not talke at all, except it bee that a question be asked him.

When merry talke is vsed of his Superiours, he may not laugh aloud, but must smile a little modestly.

If any his superiours chance to viter any speeches of Ribauldry, he may in no wise laugh thereat, but must make semblance as though he heard them not.

Silence is counted a vertue in Womē, and much more seemely it is in Childe.

Beware thou answere not befoze hee that speaketh to thee hath ended his speech : for so shalt thou be but macked.

Salomon the wise accounted it foolishnesse, to answer befoze the tale were heard : and it were necessary to pause a little after the question.

If thou vnderstand not well what he spake, and he expect an answer, pray him to beare with thee, and tell him the cause.

When thou vnderstandest his demand, an-

A Schoole of good Manners.

ſwer discretly, bziefly, and cheerefully.

Thou maiſt not there ſpeake any thing againſt a mans credit, or good name, nor to re- new his griefe.

Thou maiſt not diſpraiſe any victuals ſet befoze thee: but thoſe thou loueſt, feed on mo- deſtly and thankfull, leauing the other.

If any at the Table behaue himſelfe inde- cently, ſaie thou rather: not to ſee, than to mocke him.

Be not thou ready to finde fault with others follies, but to endeavour to be thy ſelfe irre- proneable. imitating thoſe that beſt behaue themſelues.

It were not good for Children to ſit ouerlong at the Table; for that both hindreth health, and dulleth the wits: but Children muſt obey their Parents wills.

Thoſe that would ſuffer children to be pin- ched with hunger, are mercileſſe: and they that would haue them eat and drinke, untill they be ready to burſt, are leſſe their friends.

Children ſhould be fed, and not crammed: for ſome thinke that they are neuer full un- leſſe the belly be thruſt ſo full, that they bee like to burſt: but a meature ſhould be learned from infancy.

If the Banquet be ſo long that thou canſt
not

A Schoole of good Manners.

not well sit it out, arise, take away thy Trencher and Scraps with thy Napkin, making obeysance toward him that seemeth the worthiest in the company, and come and wait by the Table mannerly.

In taking off, or setting on any dish to the Table, beware thou spill no broth nor such like, upon any bodys clothes.

In reaching or taking any thing, vse thy right hand, and not thy left.

If thou wilt snuffe the Candle, take it from the Table : and being snufft, tread out the snuffe plucked off quickly, lest the smell thereof offend any body.

The manner of boyding the Table, like as also of furnishing the same, and of syreading the cloth, is sundry wayes vsed, according to the dignity of the persons that are to eat : for seruice of Princes is of one sort, that of great Lords is of another sort, of Worshipfull persons is otherwise : all which is but a short instruction for certayne observations to be marked of the ruder sort : Yet forasmuch as some Gentlemen, and other, will haue their Children to take away the Table commonly after meat, I thinke it not amisse to speake a few words of the manner how to take away the Table.

When

A Schoole of good Manners.

When thou therefore art appointed by thy parents or betters, to that function, looke that in taking off the dishes, thou take them off in the same order that they were serued to the table, the grossest meats (which were first serued) being first taken away, and the daintiest (that were last serued) take last away: and in taking away the dishes, beware that thou spill no Broth or Sauce on the Table-cloth, or on the cloathes of any that sit at Table. And if thou be willed to fill any Wine or Beere at the Table, fill not the cup too full, lest thou spill in delivering it.

If thou be appointed to void the Table, see that the salt be first covered ; take away the cups and the meat in order if there be any left ; then the Fruit dishes, afterward the Cheese; then set the Toyler on the table, and take away every mans Napkin : then with a trencher-knife, put the Trenchers and fragments into the Toyler, removing therewith the leaues of bread behinde the Salt. After that thou hast auoided all the residue into the Toyler, take with a Napkin (which thou must haue ready on thy left arme) the leaues of Bread, and put them in the Toyler ; then lay the Trencher-knife vpon the Toyler, and taking up the Salt with the Napkin, hold it by the side
of

A Schoole of good Manners.

of the Tloyder, casting the Napkin ouer the Tloyder, and holding the other side of the boyder therewith : so take Tloyder and all away, making humble obeysance.

And if the order of the House, or persons estate so require, take away the first Tloyder with a Napkin, and then come againe, and with a Napkin take away the salt on the Trencher-knife: This done, when thou seest thy Parents at leisure, neither eating, drinking, nor talking, be ready (making an humble obeysance) to say Grace.

If thy Parents please to wash after meat, lay the Towell on the Table, and set on the Bason and Cwer befoze saying Grace ; and after Grace minister water : which being done, take away the Cwer and Bason ; then folding up the sides and ends of the Cloth, draw it to the lower end of the table, and so take it away, making humble obeysance.

7. Of behauour in the Chamber.

When thou comest into thy Chamber at Euening, remember that thou art now going to Bed, which is a figure of thy Grave ; and that sleepe is an Image of death:

A Schoole of good Manners.

Death : call to minde therefore how thou hast spent the day past, examine thy conscience whether thou hast committed any euill thing : if thou haue, cry God heartily mercy therefore, and pray him for Christs sake to forgive thee.

That done. looke ouer heedfully once or twice, that which thou hast to repeat next morning. Afterward kneeling on thy knees devoutly pray, that God would lighten thine vnderstanding with his holy spirit, which may leade thee into all truth : that hee would protect and keepe thee from all euill, both of soule and Body. Pray also for all in authority, for thy friends, and for all whom God would haue prayed for : and concluding with the Lords Prayer, commit thy selfe into the hands of God Almighty.

In putting off, or putting on thy clothes, beware that thou vncouer not any part of thee, which Nature would haue hidden.

In lying with another, touch him not, nor be any way troublesome vnto him.

Take no noise, shouting, nor scollish laughter in the Chamber ; but remember, that euen there where thou thinkest thy selfe most private, God Almighty beholdeth all thy doings, to whom thou owest more duty and reuerence

A Schoole of good Manners.

uerence, than to all the men in the world.

Be cleanly and neat in thy Chamber, auoid all flattishnesse.

In the morning when thou risest, call to thy remembrance also, how thou art to enter into the course of that day, as into a long and dangerous iourney: for the Deuill will bee ready to assault thee diuers wayes, the examples of the wicked to allure thee, the lusts of the flesh to entice thee to euill: and all these are enemies to the true happinesse of thy soule and body: besides many mischances that may befall thee. Pray therefore earnestly vnto God, to safe-conduct, guide, and defend thee, so shalt thou be safe vnder his shield. And remember in the day to vse, as occasion shall serue, the Manners, before in this Treatise spoken of.

Now the Lord of life, the author of all goodnesse, grant thee grace to walke in true godlinesse, and good Manners, that thou maiest grow to bee a perfect man in Christ Iesus.

8. Of Manners at play.

PLay is to be vsed for sport at some times, and for to refresh the Spirits, and make
the

A Schoole of good Manners.

the Body more healthy and active : It is not to be used as an Occupation.

It is said, that the naturall disposition of a Childe is most easily to be scene in play, whether he be giuen to pride, lying, anger, strife, selfe-will, deteipt, or what other vertue or vice.

Be thou therefore in play gentle, pleasant, iust and friendly, remembering that thou playest to exercise thy body, and delight thy minde : and by contention and wangling, thou shouldst distemper thy body and disquiet thy minde.

Play not for great wagers, but for friendship familiarity. Strive not so much for the Wager, as to win the victorie : yet rather than thou wouldest seeme contentious, reeld over the victorie to the vanquished, and spe all falshood and fraud.

Be not contentious in playing, but rather suffer wrong: and answer the wrong with some merry iest according to his desert.

Set not thy minde on play, but Study how thou maist become vertuous and learned: And haue alwayes in thy minde, that as a Tree is nourished and made fruitfull by necessary and temperate moisture, but becometh rotten and dead by continuall and immoderate

A Schoole of good Manners.

to moderate wetnesse : so though a little sport and
of pleasure vled sometimes, doth quicken the vn-
derstanding, and is healthy for the body : yet
to wallow alwaies in voluptuousnesse and
idlenesse or play, draweth the vnderstanding
into senselesse security, and depriueth the rea-
sonable soule of that spirituall comfort, which
should nourish and delight the same : and more-
ouer it maketh the body vnapt to all good ex-
ercises.

Continue not long at play, but be carefull to
goe home, or about thy appointed buisnesse in
due season.

Prayers

Prayers for Morning and Euening.

*A Prayer for Children to use in
the Morning.*

O Lord God; most holy, most high,
mighty and glorious, that by thine
vnspeakeable wildome, and omnipo-
tency hast made all things, and placed
them in their beings; and which gover-
nest all thy Creatures according to thy
good pleasure: Looke mercifully I be-
seech thee on mee, that am the worke of
thine owne hands: And as it hath plea-
sed thee, of thy great louing kindnesse to
keepe, saue and defend me from the ma-
nifold dangers of this night past, for the
which I yeeld vnto thine excellent Ma-
iesty, all due, humble, and hearty thanks;
so let it be thy good pleasure, to keepe
and defend me this day and euermore,
from all euils both of soule and body.
Be thou my Protector, my Guide, and
my soueraigne Lord and Gouvernour.

Graunt

A Schoole of good Manners.

Grant, O Lord, that as the night of darknesse is now past, and the cleare Daylight doth appeare ; so I may by thy gracious assistance, learne to cast off all darknesse of wickednesse, error, and ignorance, and haue my Soule and vnderstanding more and more lightened with true faith, wisdom, and godly knowledge : Let thy holy Spirit bee my instructor and chiefe teacher ; which is able to leade mee into all truth. Make me, deare Father, apt to conceiue, and diligent to practise whatsoever good and vertuous documents shall be taught me by my Parents, Schoole-masters, or wise Elders. Keepe stubbornnesse and disobedience farre from me : but make me delighted in that which is good that I may with all patience and dutifulnesse be ready to incline my heart to all wise and godly precepts.

And forasmuch as both naturall duty bindeth me to be mindfull of the weale and prosperity of the Prince and Magistrates;

A Schoole of good Manners.

strates, vnder whose protection I liue in safety; as also for my Parents & Friends, whom thou hast giuen to bee the Authors of my life, nourishment and maintenance: and for that also Christian Charity bindeth mee to bee carefull of the good of all Christians in generall, yea, and to pray that still more may daily be added to the Church; I therefore for them all, euen as for my selfe, doe beseech thee to extend forth thine abundant mercies to euery one in his place, that they may liue and dye to thy glory, and their owne saluation, concluding with that holy and perfect Prayer which thine onely Sonne Christ Iesus hath taught vs, saying: *Our Father, &c.*

*A Prayer to be said of Children at Euening
before they goe to bed.*

O Lord God, our most gracious heauenly Father, I most humbly thanke thee for thine vnspeakable mercies, and
bounty

A Schoole of good Manners.

bounty shewed mee at all times hitherto ; and namely for keeping me this day past in thy fatherly protection, defending me from all evils, and bestowing on me comforts necessary both for my soule and body. O Lord, now that the darke night is come, which is a signe of horror, death and woe, and that I am to lie and sleepe on my Bedde, which is an Image of the Graue wherein my body after this life is like to rest ; Let thy holy spirit so guard, protect, direct and comfort me, that neither the terrors of Conscience, assaults of Sathan, suggestions to Sinne, fleshly Concupiscence, idle Slothfulness, nor fearefull Dreames may trouble me ; but that sleeping and waking, my Soule, Minde and Spirit, may wholly bee meditating on thy precepts, and may still waite and attend to doe thy will : That I may learne to dye vnto sinne and liue vnto righteousness ; and my rising in the Morning, may put me in hope of the rising to ever-

A Schoole of good Manners.

lasting life. Grant this to me, and to all thy Church, for Christs sake : In whose name &c.

Two other Prayers for Morning and Evening : made by a zealous and learned Minister of Gods word.

Morning Prayer.

Watch and pray lest yee enter into temptation. Mat, 26.41.

O Most mighty God, our Heavenly and mercifull Father, we most wretched Sinners, humbly confesse vnto thy Maiesty, that all good things wee haue, doe come from thy onely mercy ; that wee are most vnworthy of them, and yet altogether vnable heartily to pray for the continuance thereof : yet seeing thy deare sonne Iesus Christ hath commanded vs in his name to pray, and that with assurance to speed, and to be

A Schoole of good Manners.

all be heard : we beseech thee for his sake,
ose to prepare our hearts by thy holy spirit,
to put out of our minds all worldly
things and vaine fantasies, and to stirre
vs vp earnestly to consider what great
need wee haue of thy continuall helpe
both in our soules and bodies. O Lord,
we haue through our manifold sinnes,
deserued thy wrath, and eternall dam-
nation of body and soule, yet by the
vertue of the great sufferings of Iesus
Christ, and the shedding of his preci-
ous bloud, forgiue and wash away all our
offences : wee are vnworthy of thy fa-
uour, either in this life, or in the life to
come ; yet through his holinesse receiue
vs vnto mercy, and make vs heyres of
thy blessed kingdome, and so increase
in our hearts euery day vnfained repen-
tance for our former wickednesse, in
that wee haue neither worshipped thy
Maiesty, nor liued towards others ac-
cording to thy word. Strengthen our
Faith (O Lord) in Iesus Christ, for the

A Schoole of good Manners.

forgiuenesse of our finnes, and for thy
tender mercies sake, powre into our
hearts: the grace of thy holy Spirit,
which may stirre vp in vs a more hearty
loue vnto thee and thy blessed Word,
that by it we may learne to worship
thee aright, and to liue faithfully and
truely towards all men in our callings,
striving continually against all sinne,
chiefly in our selues, and then also in o-
thers; so that whensoever it shall please
thee to call any of vs out of this short and
sinfull life, wee may willingly deliuer vp
our seules into thy blessed Kingdome,
and may come with ioy (as louing chil-
dren) to thee our heauenly and mercifull
Father. O Lord, make vs thankfull
for all thy corrections, giuing vs grace
by them to feare thee more carefully, and
to sorrow for our finnes more hear-
tily. Make vs also thankfull for all thy
benefits, namely, for the sweet sleepe
and quiet rest whereby thou hast this
night refreshed vs, wee beseech thee now
in

in like manner (O gracious God) for
 Christs sake, to receiue vs this day into
 thy blessed keeping : preserue vs from all
 perils and dangers, from sinne, from the
 wicked cares of this life, and the vaine de-
 sires of the flesh, shining into our hearts
 by the grace of thy holy Spirit, and the
 true knowledge of Iesus Christ, the true
 light of the world ; that we may guide all
 our thoughts, words, and deeds according
 to the same, and walke painfully and true-
 ly in our callings, to the glory of thy
 blessed name, the good examples of all o-
 thers, and the great assurance of our owne
 saluation, through thy deare Sonne Iesus
 Christ our onely Sauour ; in whose name
 wee pray for these and all other graces, as
 hee hath taught vs, saying, *Our Father which
 art in heauen, &c.*

A Schoole of good Manners.

Euening Prayer.

*The Lord is nigh vnto all them which call
vpon him, euen vnto all such as call vpon
him faithfully, Psal. 145. 18.*

WEe most humbly beseech thee, O
Gracious God, and Heauenly Fa-
ther, euen for thy deare Sonne Iesus
Christs sake, to pardon and forgiue vs
all our sinnes in thought, word, and
deed, committed against thy holy Lawes
and commandements ; to turne away
from vs graciously all those plagues which
wee most iustly haue deserued for them
both in this life, and in the life to come :
working in our hearts euery day by thy
holy Spirit, more true and vnfeined
sorrow for them, with greater care euer
hereafter to know thy blessed will reuea-
led in thy word, and to order all our opi-
nions and doings according to the same :
and so much the rather, O Lord, because
of thy manifold blessings whereby thou
doest dai'ly moue vs herunto, for the
which

A Schoole of good Manners.

which (O heauenly Father) make vs more heartily thankfull ; especially for our creation at the first after thine owne holinesse and righteousnesse : for our Redemption by Iesus Christ when wee were vtterly lost : for that knowledge of our Saviour, which by the preaching of thy blessed Gospell, through thy holy Spirit thou hast wrought in our hearts: for true repentance, for faith, hope and loue : for watchfulnesse in our doings, and all other gifts of thy grace, pertaining to our saluation : All which graces (O Lord) are very weake in vs, because of the great wickednesse of our hearts, striuing against thy holy Spirit, so as in thy wrath thou mightest iustly forsake vs viterly : yet (O Lord) let it bee thy gracious pleasure to increase them in our hearts euery day, euen so long as wee liue in this world, as of thy goodnesse thou hast begun ; that thereby the assurance of our saluation may bee more certainly sealed y^p vnto our owne consciences,

A Schoole of good Manners.

sciences, that so wee may also learne to be more truly thankfull vnto thy Majesty for the benefits of this life : namely, that thou hast hitherto euer since wee were borne, giuen vs those things that were needfull for our bodies ; as health, food, apparell, and such like : that thou hast kept vs from many dangers, comforted vs in all our troubles, and strengthened vs in all our weaknesse, and giuen vs grace this day to labour faithfully and truly in our Callings ; hauing brought vs safely past all the dangers thereof, vnto this present hower. O Lord, forgie vs the sinnes of this day and of our whole life ; and specially our great vnthankfulness for these thy manifold blessings, and in Iesus Christ thy deare Sonne continue them towards vs euer hereafter both in Soules and Bodies ; and specially this night receiue vs into thy blessed keeping : preserve vs from all dangers, from sinne, from all vngodly Dreames and Fancies ; granting vnto vs comfortable rest, so as

wcc

A Schoole of good Manners.

to wee may bee the better strengthened to
ty serue thee faithfully in our calling, and gi-
y, uing vs grace alwaies both sleeping
ce and waking, to bee ready when thou
at shalt call vs out of this miserable world.
h, Last of all, because thou hast com-
u manded vs to pray for others also, wee
n beseech thee good Lord, be mercifull
g to all Nations, specially to those
n Churches where the Gospell is truely
d preached: continue thy mercy towards
t this Realme, preserve our King, blesse
o his Councell, and all in authority, with
s necessary graces, increase the number
e of faithfull Preachers, strengthen the
- godly, lighten the ignorant, conuert
d the wicked, bee mercifull to all Schooles
e and places of Learning, to all our
friends and Kinsfolkes, and others
s afflicted in Body or in Soule, graun-
: ting to euery one of them, as to our
selues, those necessary graces which
thou knowest to bee needfull for euery
one of vs in our seuerall estates and cal-
lings.

A Schoole of good Manners.

lings, to the glory of thy name, and the better assurance of our saluation, through Christ Iesus : in whose name we aske of thy Maiesly, as hee hath taught vs, *Our Father, &c.*

Graces before and after Meat.

A Grace or Prayer before Meat.

O Lord God Almighty, and Father most mercifull, which giuest all good things, and blestest all that is blessed : blesse vs we beseech thee, and all thy good benefits ordained by thee to our comfort. Giue vs grace thankfully to receiue them, moderately to vse them, and to bee bettered by enioying of them. Touch, save also to save, prosper, and preserve thy Church vniuersall, our King and this Realme : and send vs true peace both of conscience, and bodily state, and a right vniety in Religion, through Iesus Christ our Lord and Saviour. Amen.

A Schoole of good Manners;

A Grace or thanksgiving after Meat.

WE yeeld thee most humble and hearty thanks, O God of all graces, and Father most fauourable, for this our good refreshing, and all other thy infinite bounties bestowed most mercifully on vs. Feede vs also we pray thee with the foode of thy holy spirit, that we may daily grow stronger and stronger in true faith, godlinesse and vertue. Touchsafe also to saue, prosper, and preserve thy Church vniuersall, our King, and this realme, and send vs true peace both of conscience, and of bodily state, and a right vnitie in Religion, through Iesus Christ our Lord. Amen.

*Every Creature of God is made holy vnto vs
by his Word and Prayer, 1 Tim. 4. 5.*

A Prayer before Meat.

WE most humbly beseech thee, O heauenly Father, to forgive vs all our sinnes, and to blesse vs, and these thy good gifts, which we receiue from thee, through Iesus Christ.

A Prayer or Grace after Meat.

O Lord, we beseech thee to make vs thankful for these and all other thy benefits
be.

A Schoole of good Manners.

bestowed vpon vs miserable sinners, but specially for thy holy word, and our redemption by Iesus Christ. Amen.

Grace before meat.

O bountifull God, vouchsafe wee beseech thee to looke vpon our wants, and grae vs at this time those things which may be to our comfort: sanctifie these thy gifts, that our bodies being replenished, we may be thankfull, and inioy at thy mercifull hands the bread of eternall life, to the reliefe of our poore soules, through Iesus Christ our Lord. Amen.

Grace after meat.

We thanke the most bountifull Lord for thy fatherly feeding our hungry bodies: so vouchsafe to feed our silly Soules with the bread of eternall life, that after this life ended, we may ascend where Christ is gone before vs. Amen.

Grace before Dinner, or Supper.

Lord Iesus Saviour of Mankinde, with Publicans that sate at meat, These Creatures by thy grace assign'd, vouchsafe we may so drinke and eat, As thou that sitst in glorious seat

A Schoole of good Manners.

Of endlesse blisse, mayſt prayſed be :
Grant this O God, Amen ſay we.
God ſave his Church, our King and realme,
God ſend vs peace in Chriſt, Amen.

Grace after Dinner, or Supper.

Eternall thanks with heart and voyce,
To thee O Lord we render,
Of ſundry meats which ſendeſt choiſe,
our ſtate thou doſt ſo tender :
From this time forward giue vs grace
in praifes to perſeuer,
And thanke thee for thy benefiſts,
at this time, and for euer. Amen.

A brieſe Prayer in place of a Concluſion.

Let thy mighty hand and out-ſtretched
Arme, O Lord, be ſtill our defence : thy
mercy and loving kindneſſe in Jeſus Chriſt
thy deare Sonne, our ſaluation : thy true and
holy Word, our inſtruction : thy Grace and
holy Spirit, our comfort and conſolati-
on, vnto the end, and in the end. So
be it. O Lord increaſe our
Faith. Amen.

FINIS.